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Editorial Notes

LAST June we published an article on "Confirmation in the Church of Scotland", on the ground that "it is not easy for Anglicans to come by information about what corresponds in the practice of non-episcopal churches to the rite of episcopal confirmation". This article was received with much appreciation, and gave rise to the suggestion that THEOLOGY would be making a useful contribution to inter-church understanding if representatives of other traditions than the presbyterian could be prevailed upon to explain the characteristic features of their manner of admission to full church membership. We are happy therefore in the present issue to provide such information with regard to Congregationalists, Baptists, Methodists, and the Salvation Army.

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"My intention", says Dr Geddes MacGregor in the introduction to his book *Christian Doubt*,[1] "is to show that, while doubt is that attitude with which every lover of wisdom must begin his quest, it is for the Christian the indispensable concomitant of the faith which carries him beyond it." So bald a statement gives no idea of the depth of insight, wealth of illustration, and range of application with which this thesis is worked out. The common view is that doubt is the antithesis of faith and that Christians must want to be free from it. Dr MacGregor is not content to maintain that there is room for doubt or agnosticism alongside faith in the case of certain temperaments; he goes much further than that, and argues that Christian faith where it is authentic is always accompanied by a deepening of doubt and wonder and the sense of mystery. Faith sets a man free *to* doubt, not *from* doubt. Because of a refusal to doubt, orthodoxy degenerates into a proud dogmatism, liberalism into a superficial latitudinarianism, and irreligion into complacency. While there is novelty in the clear articulation of this thesis, Dr MacGregor is justified in claiming that it is implicit in the Bible and in the thought of the greatest theologians. It is above all, as he says, a "Pascalian" theme. It is surprising that he makes no reference to Lord Balfour nor to Paul Elmer More.

There are notable chapers on the role of silence and of laughter in religion. Less persuasive than the rest are two chapters on the ecumenical movement in which Dr MacGregor contends that separated Christians would get further on the way to reconciliation if they gave up trying to construct their agreements in belief and instead shared their doubts. He has a good point, but he leaves the impression here of writing as a detached and idealistic observer rather than

[1] Longmans. 15s.

as an experienced participant in the ecumenical conversation. Everywhere else he seems to be speaking out of an experience that is as mature as his thinking.

This book provides abundant and wholesome matter for meditation for all professed believers; it will also appeal to those inquirers who are repelled by the "we have the answer to all the questions" type of apologetic.

Church and State

being the Report of a Commission appointed by the Church Assembly in June 1949[1]

It may be well to recall the circumstances of the Church Assembly's action in February 1949, when the Commission whose Report is now before us was appointed. The late Mr G. W. Currie moved "That the Assembly regards the existing connexion between Church and State as an infringement of the spiritual freedom without which the Church of England is unable to fulfil her obligations, and respectfully requests the Archbishops of Canterbury and York to initiate such steps as appear to be most likely to secure the spiritual freedom desired". In the course of the discussion which followed his speech it became clear that the majority of the Assembly was not prepared to support a motion which could and probably would be interpreted as a request by the Church to the State for disestablishment. The speeches of the two Archbishops made it evident that they would be unwilling to accept the responsibility which Mr Currie's motion proposed to lay upon them. They urged the acceptance of Lord Selborne's amendment, and this was finally carried with about half a dozen dissentients. In accordance with it the Commission's terms of reference read as follows: "That the Assembly, while valuing the 'Establishment' of the Church of England as an expression of the nation's recognition of religion, nevertheless is of opinion that the present form of it impedes the fulfilment of the responsibilities of the Church as a spiritual society, and therefore instructs the Standing Committee to appoint a small Commission to draw up resolutions on changes desirable in the present relationship between Church and State and to present them to the Assembly for consideration at an early date." It should, however, be noted that the Commission regarded the "expression of opinion" contained in the resolution as "a thesis for examination and not a governing assumption". The value of their Report is, I think, enhanced by their attitude on this point. They recognized, moreover, that others were dealing or had dealt with some important parts of their field of inquiry (the marriage law, the Canon Law, and Church Courts), and these subjects with the exception of that of the final court of appeal were omitted from their investigation. They have wisely followed advice given during the Assembly debate in abstaining from any exhaustive review of the whole subject of Church and State and have been primarily con-

[1] Church Information Board. 2s. 6d.

cerned to consider the recommendations of previous Commissions and Committees and to "relate them to present conditions". This task they have achieved with notable clarity and brevity, and their Report also contains much valuable comment and suggestion.

It consists, apart from a final summary and a note on resolutions to be moved, of four chapters, one introductory, the others on "Control of Worship", "Appointment of Bishops", "Control of Church Courts". No attempt will be made in this article to summarize a document which provides its own summary and is in any case of no deterrent length, but it may be of use to indicate some of its more noteworthy features. Let it be said at once that the Report deserves our gratitude. It should form an excellent basis for the Assembly's consideration, and if some criticisms are made in the course of the following paragraphs they are made with full recognition of their fallibility and of the likelihood that the Commission will have taken into account the reasons that prompt them.

So much has been said and written on the general background of the whole question in recent times, particularly in the long Reports of 1916 and 1935, that it is a genuine tribute to the Report of 1952 to say that in its pages of "Introduction" it succeeds in putting the nature of "Establishment", with the arguments for and against it, with freshness and realism. On the whole, it concludes decisively that the Establishment is good for the nation and that the Church would lose great opportunities if it were destroyed. But the Church "must have some freedom of development", and there must be "mutual confidence" between Church and State. These axioms must guide decision and action on the great vexed questions. It appears to the present writer that there is one part of the Introduction's argument, and one only, in which difficulties are evaded or minimized rather than squarely faced. It is that relating to the attitude of Free Churchmen. It would be possible to agree with nearly everything that the "Introduction" says about this and yet to hold that the quesions concerned with "reunion" have not been given any adequate treatment in relation to the Commission's inquiry. Mr Bernard Lord Manning's dictum (pp. 16–17, quoted with a wrong reference to p. 81—it should be 91—of 1935 Commission Report, Vol. II) should indeed be given all the weight due to the authority of that remarkable man, but even if it be held to balance other evidence, it must remain extremely doubtful whether Free Churchmen in general would regard our Commission's proposals as going nearly far enough to satisfy them on the issue of "spiritual freedom". However this may be, it is reasonable to regret that the Commission did not give more thorough discussion to a matter both interesting and important.

I should be sorry to end this note on the "Introduction" without reference to the wise and courageous criticism on p. 16 of the contrast commonly drawn between "the godless England of to-day and that of some, more godly, earlier era". It is a good example of the Commission's general success in presenting fact and argument without regard to current clichés and conventional jeremiads or utopianisms.

The chapter on "Control of Worship" in its section on "The Present Impasse" contains a judicious review of the Prayer Book controversy of 1927–8. It combines the view that "it is possible and reasonable to interpret the action of Parliament as having had the legitimate purpose of delaying change until the mind of the Church was unmistakable" with agreement with the 1935 Commission "that the present position is profoundly unsatisfactory"—for the law is still rigid while much practice is disorderly. This situation, it is held, obviously needs remedy, but the remedies hitherto suggested do not win the Commission's support. Disestablishment would be a desperate and very possibly an ineffective course. "Authorization of special procedure for 'Spiritual' Measures" is for good reasons rejected. Full consideration is given to the arguments of those who urge "assimilation to the Scottish system", but this is regarded as impracticable, in agreement with the Commission of 1935. It is indeed in many ways remarkable that so much attention has been given, in our English discussions, to the "Scottish system". That system is certainly one which English churchmen very naturally covet and desire to make their own. But this desire, if translated into the form of an argument for a contemporary policy, surely reveals an inordinate amount of wishful thinking. Scotland admittedly is our neighbour: Macedon and Monmouth admittedly share an initial letter, but the other characteristics which they do not share are not more completely different than those which distinguish the Scottish from the English situation in the matter of churchmanship. The Commission deals faithfully with the arguments for assimilation, but it may be doubted whether even its destructive criticisms adequately reveal the depth of the gulf between English and Scottish conditions. Is it an exaggeration to say that, since the Reformation, two neighbouring Christian countries could hardly have had more utterly discrepant ecclesiastical experiences? It seems necessary to stress this point, for the "Scottish system", though assuredly a will-o'-the-wisp for our generation at least, still leads some minds into strange delusions, and has already cast its flickering light on the path of some critics of the Commission's conclusions. The Report speaks of "the great dissimilarity in the historic conditions of England and Scotland". The right criticism of this phrase is not that it is too strong, but that it is not strong enough.

The Commission's positive suggestion for the "control of worship" is that authority should be sought "to allow experimental deviations during an interim period". Elaborate safeguards are outlined in order to ensure that these deviations should have the support of a great weight of Church opinion, clerical and lay, behind them. These careful precautions are, I think, wisely insisted upon. If they are accepted they should go very far to meet an obvious objection which has already been heard—the objection, that is, that the deviations favoured by some comparatively small group within the Church might establish themselves under the cover of authority and might prove practically impossible to revoke. The initial safeguards ought, however, to give the Church the necessary protection against this

kind of minority rule. There appears to be more prospect of reasonable success for this plan, thus guarded, than for any other hitherto put forward.

The Report gives considerable space to discussion of the arguments for and against the existing arrangements for the appointment of bishops. The topic is well-worn and no one will suppose that there is much that is new to be said about it. However, the Commission gives an excellent review of alleged merits and defects: it would be difficult to improve upon these concise and vigorous pages. Nor do they shrink from the suggestion of possible improvements. After rejecting, on good grounds, a number of other proposals, they put forward their own. Their desire for the abolition of the penalties of praemunire is of course shared by the great majority of reasonable Churchmen and has frequently been expressed. Nor are their two less familiar proposals novel in principle, for they too are in general accord with those made by a Joint Committee of Canterbury Convocation. One would provide that the dean and chapter when forwarding its petition for the royal licence to elect a bishop (a "recognized duty" whose fulfilment has been very irregular and ought to be carried out) "might properly make some representations concerning the general needs of the diocese and the type of bishop required". This seems a wise, convenient, and practicable plan: it calls for no new machinery and is commended by its simplicity and common sense. The other suggestion is open to serious criticism. It is that "if the Archbishops think it desirable" a small body should be appointed by them after consultation with the Church Assembly's Standing Committee "to consult with and advise the Archbishops on the occurrence of a vacancy or an impending vacancy in a see, and from time to time". This body, representative of bishops, clergy, and laity, "should be responsible solely to the Archbishops" and "its proceedings should be strictly confidential": it should be purely advisory, not chosen on "party" lines and not trenching in any way on the final responsibility of the Archbishops for any advice they may give to the Prime Minister. Despite these careful provisos which should be studied in the text of the Report itself, this suggestion fails to carry conviction to the present writer's mind. He cannot help thinking that the wisest course is to leave the Archbishops completely free to seek information and advice in the ways they judge best. It is not unlikely that if this small consultative body, whose selection would be far from easy, were set up, it would in fact, though not of necessity, narrow the range of inquiry. The best principle to follow when men are entrusted with great responsibilities is to leave to them to the utmost degree possible freedom to exercise those responsibilities in the way they themselves judge best. And informal consultations and inquiries are often far more satisfactory than formal discussion even with a "small body". Such considerations as these should, I believe, be set against the Commission's argument, which of course deserves the fullest respect, that the Archbishops' recommendations would have even more than their present weight "if it were known that they had had the opportunity of confidential communication with a small representative body".

Finally, and again after a lucid review of a tangled story, the Commission makes a fresh proposal about a final Court of Appeal for ecclesiastical cases. It is based upon the draft Canon CXII, para 5. But in view of the Commission's wise conclusion that there should be a single final court for all purposes (that is, "having final jurisdiction in cases of misconduct and applications for faculties as well as in cases which raise issues of doctrine or ritual") it is urged that the number of lay and ecclesiastical judges should be equal, whereas the draft canon proposed an ecclesiastical majority. It is believed that this change would "do something to reassure those who view with apprehension any removal of jurisdiction from the Judicial Committee", and moreover that when theological questions are at issue those especially familiar with them need not be in a majority in order to exercise their proper influence. Here once again the Commission has taken the view that the Church will do well to trust to a spirit of co-operation rather than to attempt to secure rigid guarantees. We may hope that its labours will be rewarded, as they deserve to be, by careful discussion of the Report and by determination not to be content with discussion only.

ALWYN DUNELM:

Christian Initiation in Congregational Churches

"CONFIRMATION" is not a word Congregationalists use to describe what may be called the second stage of Christian initiation; yet reception into full communion with the Church has equivalent importance in our Church life to that of confirmation within the Anglican communion.

To describe and to understand what this reception into full communion means two sets of facts must be kept in mind: the nature of Church membership and the significance of Baptism. Since Congregationalists share the well-nigh universal confusion about the second of these, I cannot paint as sharply defined a picture as I could wish.

Explicitly (or at least implicitly) a Congregational Church is a covenant-fellowship of believers in Jesus Christ, the nature and scope of which is indicated in the famous "Doddridge" Covenant (1694): "We, this Church of Christ, having given up ourselves unto the Lord and to one another according to the will of God, do promise and covenant in the presence of God to walk together in all the laws and ordinances of Christ, according to the rules of his Gospel, through Jesus Christ so strengthening us." Such a fellowship is understood to be a microcosm of the universal Church, its local "outcropping", as is sometimes said; and certainly membership of the local church is intended to involve membership of the One Holy Catholic Church. It is to such a fellowship that the "initiate" is admitted.

Congregationalists practise Infant Baptism. In the formative period of their history they were quite clear what Baptism meant, and gave quite precise reasons for continuing a practice which certain other children of the Reformation abandoned. John Owen, for example, "the greatest of the Independents", described Baptism as "an holy

action . . . whereby . . . we are admitted into the family of God, and have the benefits of the blood of Christ confirmed to us"; and he declares that this Sacrament belongs "to all believers, and to their seed" (*Principles of the Doctrine of Christ*, 1645). It is important to note that in the same context he says, "Not the want, but the contempt of this sacrament, is damnable", thus, presumably, condemning (to some extent) Baptists and especially Quakers, but at the same time being faithful to the distinctive Congregational witness that Baptism is not necessary to salvation. *The Savoy Declaration* (1658), the most important Congregationalist declaration of faith, has this to say of Baptism in Chapter XXIX: "(i) Baptism is a Sacrament of the New Testament, ordained by Jesus Christ to be unto the party baptized a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up (himself) unto God through Jesus Christ to walk in newness of life. (ii) Not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one or both believing parents are to be baptized, and those only. (iii) Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it; or that all that are baptized, are undoubtedly regenerated. (iv) . . . by the right use of this ordinance, the grace promised is not only offered but really exhibited and conferred by the Holy Ghost to such (whether of age, or infants) as that grace belongeth unto, according to the counsel of God's own will. . . ." Here Baptism is clearly regarded as the mode of admission to the Christian Church; equally clearly the children of believing parents are thus admitted to Church membership: so the early Independents understood "their children also are within the covenant". The records of the Congregational Church at Cockermouth are often quoted as evidence that the full implications of this doctrine were recognized and practised. "1672. Sept. 1. The Church met at the Pastor's house at Tallantire to break bread, it being the Lord's day. . . . The same day, Hannah, daughter of Janet Bowes, of Cockermouth (our sister), who was baptized in the Church about 20 years since, desired by Brother Richard Bowes, that she might be received into the communion of the Church. *But she is a member of the Church already*, and therefore, upon owning her parents' covenant, professing faith in Jesus, and repentance from dead works, she is to be confirmed. This is the first baptized one by us who had looked after communion in a petitionary way." "Confirmation", therefore, requires such owning the parental covenant, professing faith in Jesus, and repenting of sin. It is to be understood, of course, that those who had no such parental covenant to own were admitted to the Church by Baptism on profession of faith.

This is a consistent understanding of Baptism, and its connexion with reception into full communion is clear; but subsequent years wrought changes in the attitude of some Congregationalists to Baptism, though not in their practice of it. Some came to regard Infant Baptism as a Dedication Service—the last refuge of those who wish

to continue an ancient ritual when they see no theological reason for doing so. Others, among them the great R. W. Dale, looked upon Baptism as a declaratory act, "the visible revelation of the great fact that we belong to a race for which Christ died. He died not for believers but for all men: he died for us without asking our consent and without waiting for our faith. . . . In Baptism he claims us as his own and bears witness to the fact that as once he died for all he is now King of all" (*Manual of Congregational Principles,* Bk. III, cap. ii). This provides no reason why Infant Baptism should be restricted to the children of believers; and a good many Congregationalists have made no such restriction: indeed, it is noteworthy that when the Congregational Union of England and Wales appointed a Commission on the Sacraments of Baptism and the Lord's Supper, its members reported (1933) that most of them accepted Dale's view. Nevertheless, there is evidence that the "classical" Congregationalist teaching on Baptism has continued throughout our history, and indeed is being revived at the present time. For instance, *A Book of Public Worship* (1948) provides an Order for Infant Baptism, in which these words occur in the Exhortation: "It" (i.e. the Sacrament) "declares that the children of Christian parents belong, with us who believe, to the membership of the Church"; and immediately after the child has been baptized, the Minister thus addresses the congregation: "Brethren, ye are witnesses that in the name of the Lord Jesus this child is now received into the congregation of his flock; and I bid you pray for *him,* that as a member of the family and household of God *he* may be nurtured and grow strong, and continue Christ's faithful servant unto his life's end."

This examination of the doctrine and practice of Infant Baptism has been necessary to make clear what is understood to be involved in the "second stage" of initiation. For those who stand in the "classical" tradition, baptized children are members of the household of faith, and what remains is for them to own their parents' covenant, and profess faith in Christ. On the other hand, those who view Baptism as a declaratory act would regard reception into communicant membership as marking the stage at which any baptized person came to accept personally the Gospel "declared" in his Baptism. As often happens, differences of theological understanding do not make uniformity of practice impossible; and Congregationalists have a well-defined method of dealing with those who wish to be admitted to communicant status. Such a person consults the minister of his local church, whose duty it is to satisfy himself that the candidate sincerely believes in Jesus Christ as Lord and Saviour, and desires and intends to be a good and faithful member of the Church. It is his further duty to provide adequate instruction in churchmanship for such candidates either in catechumen classes or individually. This instruction usually covers such topics as : the nature of the faith, the meaning of Congregational principles, the *raison d'être* of public and private worship, and personal discipleship. When the minister is satisfied that such instruction has been received, he informs the deacons (elders), who appoint either from their own

number or from the membership of the church generally a visitor whose duty it is to acquaint himself with the candidate so as to be able to testify to the sincerity of his purpose at the Church Meeting. At this meeting the minister and the visitor and such others as may sufficiently know the candidate commend him to the Church; and if their testimony is considered satisfactory, he is received as a communicant member. In modern times the syllabuses of many Sunday schools are so arranged as to provide very useful preparation to the minister's instruction. In some churches candidates for communicant status pass through two stages: they may be admitted to "junior" communicant status, which enables them to attend the Lord's Supper; after a probationary period they are subsequently granted the privileges of participating in the Church Meeting.

At the Communion Service following such a Church Meeting (usually on the next Sunday) the accepted candidate is publicly received into full communion with the Church; and a careful study of the Order of Service used on such an occasion exemplifies further the meaning attached to such reception into communicant status. The order provided in the *Book of Public Worship* previously mentioned is typical, and I make use of it here. The action is set between the Liturgy of the Word and that of the Upper Room, to use W. D. Maxwell's terminology. The candidate stands before the Communion Table, and the minister addresses the congregation in such words as these: "In the name of the Lord Jesus Christ, and in accordance with the decision of the Church Meeting, we are now to receive into full communion with the Church ..... In baptism they were sealed as members of the covenant of grace, welcomed into the family and household of God, and engaged to be the Lord's. They now come to profess their faith in the Lord Jesus Christ, to consecrate themselves to him, and to covenant with us in the privileges and responsibilities of full communicant membership. Then let us hear from them a solemn declaration that they acknowledge Jesus Christ as their Saviour and Lord, and that they intend, in dependence on the help of God, to live as faithful members of the Church." The minister then addresses these questions to the candidate: "Do you confess the Lord Jesus Christ to be your Saviour and Lord; do you repent of your sin and put your trust only in him; and do you promise, in dependence on divine grace, to be faithful in your practice of the Christian life? Do you covenant with us in this Church, promising to share with us in Christian worship and service, and to give of your substance, as the Lord may prosper you, for the work of the Gospel throughout the world?" There follows a prayer in which this petition is found: "Send down upon them, we beseech thee, the gift of the Holy Spirit as we receive and welcome them in thy name and in obedience to thy will"; and when the prayer is ended, the minister calls the candidate by name, and says, "In the name of the Lord Jesus Christ, I receive and welcome you to the fellowship of his Table, and to all the privileges of full communion with the Church of Christ; and in token of the covenant made between us I give you the right hand of fellowship." [The compilers of this Directory held that

"two things need to be expressed in the order for admission to full communion: first, the conviction that it is the Church that acts to receive the member into the fullness of its life; second, that the reception is upon profession of faith" (Introduction, p. xx).] The minister then proceeds with the administration of the Lord's Supper; and the newly received members participate in the Lord's Supper for the first time.

It should not be forgotten that in cases where the candidate for communicant status is not already baptized provision is made for the Baptism of Believers (not by immersion). This normally follows catechetical instruction and precedes reception into full communion.

JOHN HUXTABLE.

Baptism and Church Membership among the Baptists

THE manner of entry into church membership in a particular Christian tradition is inevitably shaped and conditioned by its doctrine of the church. Baptists belong to a stream of Christian witness that first found expression in the modern world in the sixteenth century among groups standing on the left wing of the complex movement known as the Reformation. Among those whom Baptists honour as pioneers and fathers of the faith is John Smyth, the Cambridge-trained Puritan, who was probably the drafter of the famous Gainsborough Covenant. "As the Lord's free people", said one of his company, they "joined themselves by a covenant of the Lord into a Church Estate in the fellowship of the Gospel to walk in all his ways made known, or to be made known, according to their best endeavours, whatsoever it should cost them". They were Separatists. They formed what is now usually described as a "gathered church", a group in covenant with one another on the basis of God's covenant with man. Later, while in exile in Amsterdam, Smyth came to believe that baptism on profession of faith should mark entry into the membership of the church. He and those who accepted his view thereupon reconstituted their local "church estate".

Throughout the last three hundred years there have been many Baptists for whom believers' baptism has been the rite by which alone men and women enter the fellowship of the visible church and become eligible both to partake of the Lord's Supper and to share in the direction of the affairs of the church. There have, however, always been cross-currents in the stream of Baptist witness. The Baptist emphasis has been on the faith of the believer. They have rejected any *ex opere operato* view of the sacraments. They have vigorously repudiated the doctrine of baptismal regeneration. Moreover, insistence on the right of private judgment and on freedom of conscience combined with Christian realism and charity to make many Baptists unwilling to refuse fellowship at the Lord's Table to Separatists and Independents, though they continued to practise infant baptism. There came into existence a number of "mixed communion" or "open communion" churches. Bunyan argued that

"differences of judgment about water baptism" should be "no bar to communion". Even to-day there is diversity of doctrine and practice among Baptists on this issue. There are churches where membership and access to the Lord's Table are granted only to those who have been baptized as believers. There are churches which have a "closed" membership, but which invite other Christians to sit down with them at the Lord's Table. There are also churches which have not only an open Table but also an open membership.

In the three types of church there are inevitably some differences in the method of admitting new members. Further variations come from the fact that believers' baptism has sometimes been interpreted as primarily a profession of faith, an individual act of witness and obedience rather than a sacrament of the church, a rite registering an individual's entry upon Christian discipleship rather than his entry into the visible church. Christians of other communions on occasion desire to be baptized in the New Testament manner without taking up membership in a Baptist church. The resulting differences in emphasis and practice should not be exaggerated, but they are there. Uniformity in doctrine and practice is relative in all Christian communions.

What is common to Baptist churches of all types is insistence that acceptance into membership depends on profession of faith and on the agreement of those who make up the local church. The Church Meeting, and the Church Meeting alone, can accept or reject the approach of anyone desiring to enter into church fellowship. An individual, young or old, nurtured in the Baptist community, in another Christian communion, or in none, may approach a Baptist minister asking for baptism. Some ministers will on their own responsibility carry out the baptism, if satisfied that the desire for it is genuine. More often, the application is submitted to the Church Meeting, for membership will be regarded as following from baptism, or the minister may desire his own judgment of the candidate confirmed. In all cases where membership is asked for, the matter must come before the Church Meeting.

In the seventeenth and eighteenth centuries candidates for membership had to appear in person before the Church Meeting, and, having made a statement as to the work of God in their hearts, were examined before a decision was taken. This searching ordeal continued in most places well into the nineteenth century. It was gradually replaced by a written application from a candidate and by the appointment of two visitors who, after interviewing the applicant, give their testimony as to his sincerity and understanding in order to guide their fellow-members in reaching a decision.

Only after a favourable vote in the Church Meeting can a candidate be "received into" the church. Reception customarily takes place at the Communion Table, the pastor giving to the candidate "the right hand of fellowship" in the name of Christ. In many places the church covenant is read—a covenant often very similar to that of Gainsborough, though sometimes of a more elaborate theological or confessional type. Often the candidate there and then sets down his

name on the church roll. He then sits down with the church at the Lord's Supper. A book of communion cards or tickets, with which to register attendance at communion, is usually given to a new member, this custom being an adaptation of the communion tokens used by Reformed churches.

Baptists baptize professed believers only. Almost invariably baptism is by immersion. The rite takes place at a public service, usually on a Sunday as part of one of the main diets of worship. Frequently, before going down into the water, the candidate is asked to make profession of his faith, either in his own words or in answer to questions by the minister. The baptismal formula usually employed is: "On profession of thy faith in Christ and in the presence of this congregation, I baptize thee, A.B., in the name of the Father, the Son, and the Holy Ghost."

In many Baptist churches both in Britain and the American colonies, in the seventeenth century, and in some churches until the early years of the nineteenth century, believers' baptism was followed by the laying on of hands by the pastor and one or more of the elders or deacons. This was accompanied by special prayer for the giving of the Holy Spirit. In Danish Baptist churches to-day the rite of baptism is followed by the laying on of hands. Reception at the Lord's Table comes immediately afterwards. In this way the full pattern of the early Christian rite of initiation is closely copied. In all Baptist churches, during the rite of baptism, in the Church Meeting, and during reception at the Lord's Table, there is prayer for the Holy Spirit. Modern interpretations of the significance of baptism, by Wheeler Robinson and others, link the rite closely with the doctrine of the Spirit. The laying on of hands ceased to be customary in Baptist churches in this country and in America for various reasons. It seemed to have no clear and authoritative scriptural warrant going back to Christ himself. It was felt to be dangerous to rely on outward rites and ceremonies, and Baptists became suspicious of anything which suggested that such a rite conferred either *the* gift of the Holy Spirit or a gift different in nature or quality from those bestowed by God through other channels. "The just shall live by faith."

When young people seek baptism and church membership the minister holds preparation classes. These often extend over many weeks. The instruction covers the main doctrines of the Christian faith, the principles of Christian conduct, the cultivation of personal religion, and the special tenets of Baptists.

It will be clear from what has been said that entry into the membership of a Baptist church is no easy or casual affair. In this as in other matters Baptists have found means of expressing and safeguarding various elements which Scripture, tradition, and experience, have associated with the rite of Christian initiation. In particular the act of baptism and the act of confirmation, which have often by others been separated in time and in meaning, are brought closely together, often becoming part of one ceremony and never being entirely disjoined. The doctrine and practice of Baptists is based on the study of the New Testament. Like other Christians,

Baptists are now aware that the evidence of Scripture is not as uniform or unambiguous as has sometimes been supposed. As Dr Silva New has said: "Belief in Jesus (or in his Name), baptism, the remission of sins, and laying on of Apostolic hands, and the reception of the Spirit, seem to have formed a single complex of associated ideas, any one of which might in any single narrative be either omitted or emphasized." Entry into the church might well be added to this list. Like other Christians, Baptists are growingly aware that their own practice has not been without inconsistencies. Both the doctrine and practice of baptism are under reconsideration by Baptists as by others. But Baptists have always held firmly that those only should be baptized and recognized as members of the church who make a credible profession of faith; that the repentance and conversion symbolized by water-baptism are the gift and work of the Holy Spirit; that the Christian life is a corporate one, involving privileges and mutual responsibilities within that fellowship of the Spirit, of which a gathered church is the local expression; and that the mediation of the grace of God does not depend either on outward rite or on priestly succession. ERNEST A. PAYNE.

Admission to Full Membership in the Methodist Church

THE formal statement of the basis of membership of the Methodist Church is contained in the Deed of Union, and reads:

(*a*) All persons are welcomed into membership of the Methodist Church who sincerely desire to be saved from their sins through faith in the Lord Jesus Christ and evidence the same in life and conduct and who seek to have fellowship with Christ himself and his people by taking up the duties and privileges of the Methodist Church.

(*b*) It is the privilege and duty of members of the Methodist Church to avail themselves of the two sacraments—namely, Baptism and the Lord's Supper. As membership of the Methodist Church also involves fellowship it is the duty of all members of the Methodist Church to seek to cultivate this in every possible way. The weekly class meeting has from the beginning proved to be the most effective means of maintaining among Methodists true fellowship in Christian experience. All members of the Methodist Church shall have their names entered on a class book, shall be placed under the pastoral care of a class leader and shall receive a quarterly ticket of membership.

(*c*) According to Methodist usage the Sacrament of Baptism is administered to infants, and regular oversight should be given by the local church and its minister to all who have been dedicated to God by this sign. If any have not received Christian Baptism that Sacrament should be administered either before or in connexion with the Recognition Service.

(*d*) After a probation of not less than three months those approved shall be admitted to full membership by the Leaders' Meeting and be publicly recognized at a service conducted by the minister in the presence of the church at the earliest opportunity, which shall be followed by the administration of the Lord's Supper.

(*e*) Any member of the Methodist Church who without sufficient reason persistently absents himself from the Lord's Supper and from the meetings for Christian fellowship shall be visited by both his leader and his minister. The name of any such person who by such prolonged absence severs himself from Christian fellowship shall be removed by the Leaders' Meeting

from the class book and he shall thereupon cease to be a member of the Methodist Church.

(*f*) In connexion with the Societies of the Methodist Church classes shall be generally established which shall directly provide for the religious instruction of young people. The object of these classes shall be to secure the decision of children for Christ, their instruction and training in Christian doctrine and ethics, and the development in Christian experience and character. The Holy Scripture shall be the basis of instruction and these classes shall be met wherever possible weekly.

This has frequently been criticized as a very unsatisfactory statement, because it leaves so many important questions unanswered and is confused in its presentation of others. It should be remembered, however, that within Methodism there are two traditions of churchmanship both of which find expression in this statement and therefore cause the confusion.

Methodism was originally an evangelistic movement led by a group of clergymen of the Church of England, all of whom took for granted the Articles, Homilies, and usages of their Church. It was their assumption that what others called "Methodism" would never be other than one of the religious societies within the established Church. In framing the "Rules" of their new society they had no intention of defining membership of the Church Catholic. Under their ministry many hundreds of men and women were being brought into a vital relationship with God and a new ethical life, and the rules of the society were intended to promote that good work. So all persons "who sincerely desire to be saved from their sins by faith in the Lord Jesus Christ and who evidence the same in their life and conduct" were admitted into membership of the society after they had served a probation of three months "on trial". It was assumed—at least by the Wesleys—that all this was within the orthodox belief and practice of the Church of England. A method had been discovered of making church membership real and effective.

During the nineteenth century the Methodist revival continued to spread with amazing rapidity. Its membership increased from two hundred thousand to nearly twenty millions. The liturgical and sacramental worship of the Church of England lingered in many centres, but the vast increases in members and the relative shortage of ministers resulted in the traditions and disciplines of the society membership overshadowing—though never obliterating—the Church membership. Conversion, the new ethical life, and the vital fellowship of the class meeting were regarded as the essentials of real "membership".

With the twentieth century Methodism is gaining a new sense of the responsibilities of a world-wide community which "claims and cherishes its place in the Holy Catholic Church" and which is being drawn closer to other communions in the ecumenical conversations. A revival of interest in Methodist history has led many to a much deeper understanding and appreciation of the meaning of churchmanship as well as membership in a religious society, and there is now an attempt to find the reality of both. The concern for an adequate conception of membership which preserves both the mean-

ing of the catholic tradition and the values of a "gathered" community is one of the living issues before the Methodist Church to-day.

Without belittling the importance of that change in heart and life which has always been proclaimed as an essential part of the new life in Christ Jesus, there is an increasing stress on the importance of more thorough training in worship and doctrine as an essential preparation for church membership. The personal and pastoral side of preparation for membership is stressed in the injunction:

> The Conference has declared that it is part of the pastoral duty of the minister to interview personally every candidate for membership, to bring before them the solemn affirmation contained in the authorized service for the Recognition of New Members, to endeavour to assure himself of the reality of their faith, and to render any help which sympathy, honour, and confidence in Christ, may enable him to give.

The Conference (the governing council of the Methodist Church) has also affirmed "that wherever possible preparation classes for church membership should be provided. The principal subject of these classes shall be the Christian salvation; the aim to persuade each of the members of a real, personal, and lasting covenant with God in Christ or to deepen such a covenant already made".

Such classes—roughly the equivalent of the Anglican confirmation classes—are becoming more and more the general method of preparation. Many little books have been published to offer assistance to those who lead such classes, and a few are very good. The Conference has wisely refrained from authorizing any particular book of instruction, but it has authorized a Service of Recognition which forms perhaps the best basis for such instruction. Five themes are woven into this service:

(*a*) *The Nature of the Church.*

> Our Lord Jesus Christ, after his resurrection, gave commandment that his disciples should be baptized into the Name of the Father and of the Son and of the Holy Ghost. He also, after his ascension and the outpouring of the Holy Spirit, united in his Church the multitude of believers so that they, being one Body in him, should agree in one hope of their calling, confessing one Lord, one Faith, one Baptism, one God and Father of all, who is over all, and through all, and in all.
>
> Within the Christian Church—One, Holy, Catholic and Apostolic—the Methodist Church holds and cherishes a true place, having been raised up by God to spread Scriptural holiness throughout the world. We therefore gather here to confess the headship of our Lord Jesus Christ, to acknowledge the divine revelation recorded in Holy Scripture as the supreme rule of faith and practice, to rejoice in the inheritance of the Apostolic Faith, to seek for the constant renewal of the Holy Spirit, and to take our part in making disciples of all the nations.

This affirmation serves as a basis for instruction on the nature of the Church in Biblical thought and on the place of Methodism within it.

(*b*) *The Faith of the Church.*

The recitation of the Apostles' Creed forms the basis of this instruction, and needs little comment, as it will be very similar to that given in any branch of the Church.

(*c*) *The Experience of the Christian Life.*

This theme is expounded in the service in an exhortation in which the minister says:

> Dear Brothers and Sisters in Christ, we are here present, as children of the one family of God and in his sight, to welcome you into the fellowship of his Holy Church.
>
> Forasmuch, however, as the true fellowship of our Lord Jesus Christ is given to those who seek to be saved from their sins, and who trust in him as their Saviour, it is meet that you who desire to live in that fellowship should confess your faith in him.
>
> At your baptism you were received into the congregation of Christ's flock.
>
> You have heard the voice of Jesus saying to you, as he said to his first disciples, Follow me.
>
> We believe that you have already responded to his call, and that you do now sincerely desire to be saved from your sins by faith in him.
>
> In taking your place among the great company of those who in many generations and in every land have become his servants and his brethren, you are called with a high calling.
>
> Our Lord Jesus offers you himself, and in him all the promises and gifts of God are yours. You can do all things in him who strengthens you. He will not fail you. Having loved his own which are in the world, he loves them to the end.

(*d*) *The Responsibility of Membership.*

The personal response required is expounded on the basis of two composite questions which call for the new members' response.

> In this high moment, do you now confirm your response to his gracious call, confessing him before men, taking up your cross, and engaging yourself to continue, through good report and ill, to be his faithful soldier and servant to your life's end?
>
> Do you now resolve, trusting in God alone for strength, to be sincere, pure and upright in thought, word and deed; to hallow your life by prayer and frequent meditation upon God's Word? Do you resolve to give attention to the means of Grace and Fellowship, to further the work of God by the dedication of yourself and your possessions, and to hasten by your service and sacrifice the coming of his Kingdom throughout the world?

(*e*) *The Holy Communion.*

As the Service for Reception of New Members concludes with the Holy Communion, this becomes the basis of instruction in worship.

Not all ministers follow this plan of instruction and the Service of Reception is not compulsory, but more and more this is becoming recognized as the normal method of preparation.

The actual admission into membership is twofold. The names of the candidates must first be approved by the Leaders' Meeting and this reception is recognized in the public worship of the Church.

RONALD V. SPIVEY.

Soldiership in The Salvation Army

A SALVATION ARMY soldier is, by definition, "a person who, giving evidence of a change of heart obtained by repentance and faith in the Lord Jesus Christ, is duly enrolled a member of the Army".

The principal unit of evangelical work in The Salvation Army is known as a corps, and comprises senior (adult) and junior (children's)

activities, under the leadership of an officer who may be married or single, man or woman.

The name of any child attending the junior meetings for five consecutive Sundays can be added to the junior roll. Additions to the senior roll are made from three sources—the first of which is seekers at the Penitent-form.

This last word—or its equivalent, the Mercy Seat—is now well known. In *Our Trespasses* Martin Jarrett-Kerr has written that "in the last century The Salvation Army rediscovered something of the value of public penance". One of the greatest of German-English dictionaries (Langenscheidt) has this entry:

> BUSSBANK: formerly ecclesiastical term—stool of repentance; now Salvation Army—Penitent-form.

In a published volume of lectures, *Le Banc des Pénitents* (a psychological study of the work of conversion in The Salvation Army), Dr Swarts said:

> These Salvationists invite any who have good desires to kneel publicly at the Penitent-form . . . humiliating themselves and risking ridicule. And extraordinarily enough, this doctrine, these methods, succeed!

But the Penitent-form is not a fixed point, though in all Salvation Army halls a Penitent-form can be seen immediately below the speaking desk. A Penitent-form is often set up in Hyde Park, London, or may be a drum laid in the centre of a street-corner meeting. Salvationists in a prisoner-of-war camp in Thailand made one out of two chairs draped with an Army flag. Said one Salvationist saint: "I have always carried a Penitent-form about in my heart."

A person who so confesses Jesus as Saviour at the Penitent-form is known as a convert and, after seven days, may be accepted as a recruit. After a month's probation, he may be handed a copy of the Articles of War (the Army's statement of faith), which he is invited to study.

A few seekers go no farther than the recruit stage, but the greater proportion of those who have experienced a change of heart and life are eager to become soldiers. The task of shepherding such from seeker to soldier is given to a mature person in the corps known as the Recruiting Sergeant. He (or she) is one of the nine men or women who form the Census Board, and who—under the direction of the Commanding Officer—are responsible for the satisfactory condition of the corps rolls.

Every recruit proposed for soldiership is presented in person to these voluntary and unpaid persons who constitute the Census Board. Such as are accepted then sign the Articles of War and, at a public meeting, are dedicated under the Army flag as soldiers of that particular corps. At this simple, yet often moving, ceremony the new soldier pledges his allegiance to God and the Army, and is given an illuminated copy of the Articles of War as a sign of membership. Thereafter his name is entered on the senior corps roll.

A second source of new members is from the junior corps (or Sunday-school). To such meetings on Sunday morning and after-

noon, when systematic instruction is given in the Bible and the Army's *Directory* (catechism), any child is welcome. Salvationist parents invariably send their own children to the junior corps, but as many again may come from homes where parents have no regular connexion with any place of worship.

As in most Sunday-schools, four Sundays each year are set aside for personal decision, and at any one of these (or indeed at any other suitable time) a child may signify his desire to accept Jesus as Saviour. When he does so, the fact is noted in the attendance register, and he is given a small pledge card to sign to mark the event.

Whether this step is taken or not, the names of all children between thirteen and sixteen years of age are entered on a special page in the attendance register. From these names the officer in charge of the corps forms a special class, meeting these young people at least once weekly throughout the months of April and October, instructing them in the Bible, the *Orders and Regulations for Soldiers of The Salvation Army,* the *Handbook of Doctrine,* and the Articles of War. The class is thus prepared for senior soldiership, and those who have acknowledged Jesus as Saviour and give evidence of this change of heart are then presented to the Census Board, along with others who have knelt in repentance and faith at the Penitent-form. The same procedure is then followed with both groups.

A third source of new soldiers consists of persons belonging to other churches who desire to join The Salvation Army. Every care is taken to ensure that such newcomers are genuinely moved by the Spirit in making such a change. They must, of course, know Jesus as Saviour.

As may be expected, The Salvation Army lays strongest emphasis upon the work of God in the life of man. A salvation soldier must have a personal experience of that salvation of which God is the author and Christ the mediator. No two experiences of divine grace will agree at all points. Not every convert or soldier is gifted with equal spiritual discernment. The testimony of a twice-born drunkard and that of a young Salvationist who has kept the commandments from his youth up will not be expressed in the same language. Yet each can enjoy an equally valid experience of saving grace.

The reconciling work of God, accomplished in Jesus Christ and experienced by man through the Holy Spirit, is central to the religious life of the salvation soldier: he is what he is by the grace of God. This, and this alone, is his passport to membership.

F. L. Coutts.

Great Preachers—XV. Paley

William Paley (1743–1805) is best known as an apologist, and his three books *Moral and Political Philosophy* (1785), *The Evidences of Christianity* (1794), and *Natural Theology* (1802), forming a more or less complete theological system, had considerable vogue throughout the last century. But Paley was not only an eighteenth-century divine; for, although he was a fellow of Christ's College, Cambridge, for

some ten years, the greater part of his ordained life was spent in pastoral and diocesan work. He held country livings in Cumberland, was archdeacon of Carlisle, and latterly rector of Bishop Wearmouth as well as sub-dean of Lincoln. A large number of his sermons and a number of archidiaconal charges survive. Indeed, two of the seven volumes of Paley's collected works, edited by one of his sons, Edmund Paley, sometime vicar of Easingwold, and published in London in 1825, are devoted to his homiletic compositions; and, on the whole, good stuff they are.

Paley was the best kind of eighteenth-century parson, human, common-sensical, understanding the mood of his period, interested in public work, tolerant, suspicious of revivalism, yet devout in his allegiance to classical Christianity. On the other hand, like everyone else, he had his faults: perhaps he was too much concerned with the intellectual climate of his time and not sensitive enough to the craving for new spiritual vigour, which found expression in the evangelical movement at the turn of the century. Nevertheless, as we look back, we may well wonder whether, after all, Paley's work has not proved of as lasting value as that of his more "enthusiastic" contemporaries. A generation or two ago Paley was often sneered at by parson and layman, particularly by those who had been obliged to cram "Paley's Ghost" at Cambridge for "Little Go", but there are now signs of a renewed appreciation of his contribution to British theology.

The bulk of his surviving sermons are those preached on "particular occasions". Volume VI of his son's edition of his works contains fifty-four, while Volume VII has forty-six more, all of them possessing an aptness and precision often lacking even in some of the noblest of nineteenth-century preachers, whose "purple passages", no doubt impressive at the time, often tended to obscure the real purpose of the pulpit. The unfamiliar reader will find in Paley the "strong meat" which the better eighteenth-century clergyman gave his congregation.

Paley preaches well on the great seasons of the Church. There is no record of his concern to emphasize saints' days; but Advent, Christmas Day, Lent, Good Friday, Easter Day, Ascension Day, all have sermons expounding their great religious themes. For example, taking as his Christmas Day text Matt. 17. 54, "Truly this was the Son of God", he goes straight to the point.[1] "Our Saviour's miraculous birth, and still more miraculous life, distinguished him from every person that ever appeared in the world. History affords nothing like him—and these miracles form, no doubt, our assurance, that 'He was sent from God'. He preserved his pretensions by his works: the wonders of his nativity were followed by the performances of his life. This was the reason his followers believed in him at the time; and this must be a reason for believing in him, throughout all ages. But, with considerate minds, there is a further reason for believing in him, exceedingly impressive, and that is, the excellency of his

[1] All quotations are from Edmund Paley's edition of his father's *Works*, London, 1825, particularly vols. VI and VII.

character. In this respect he surpasses the best of men, of whom we have any knowledge. It might be expected that it would be so, with so great, so distinguished a messenger, sent from God; and it was so." The style, it is true, is that of his period; but here is a directness and simplicity which few could not have understood, and which might profitably be emulated to-day, in spirit if not in letter. Let any preacher compare this with the opening words of any of his own Christmas Day sermons. At least we learn from Paley the possibility of simplicity which is neither vague nor childish.

Like Robertson of Brighton later, though so different temperamentally, Paley has a shrewd insight into human nature and its day-to-day problems. This is well illustrated in a sermon for Lent, treating of "inward penitence and contrition". He explains that repentance, "a change of heart, from an evil to a good disposition", is normally "the work of long reflection and endeavour" to beat down "constitutional vices of mind and temper", adding that "the struggle is commonly tedious, even when it is successful". And at the end of the sermon comes the practical admonition that sincere repentance is marked by "restitution" by the penitent. "It is only a mockery to pretend to repent of our sin, while we keep and enjoy the fruits of it." This particular sermon is by no means one of his best: yet it shows the soundness and relevance of what he had to say, despite its Pelagian tinge.

There are three fine sermons on confirmation, the duty of self-examination, and the sacrament (viz., the Holy Communion) in the collected works. The question of the rich young ruler provides the text for the first, "What shall I do to inherit eternal life?" Paley addressed the young men in his congregation. "If there be any who have not yet asked themselves this grand question, let me assure them that the time will come, and that it will not be long before it comes, when it will be the only question in the world which they will think worth caring about at all; that, although they may try to remove it from their minds at present, as being too awful for their spirits, they will soon come to know that, awful or not, it must be regarded, and inquired after, and searched into." The sermon on the Communion is limited to the useful, and ever necessary, task of allaying certain fears of unworthiness, preventing participation; but at the end he makes an extremely important point. He says, "The sacrament, it is to be feared, is not seldom abused to the purposes of licentiousness. Men consider it as a sort of expiating, or wiping away their former sins and errors; and as being at liberty to begin, as it were, again, upon a new account." This, he emphasizes, is not to be confused with the case of the sincere communicant who repents and then fails. Rather is Paley warning against a quasi-magical view of the sacrament that is not unknown among some Christians in our own time.

The titles of Paley's sermons are in themselves instructive; and one can only wish that there were more like them to-day, set, of course, in a good contemporary style. "Why men Resist and Put aside the Thoughts of Religion", "Neglect of Warnings", "Seriousness in Re-

ligion Indispensable above all other Dispositions", "On Insensibility to Offences", "To think less of our Virtues and more of our Sins", "Of the Doctrine of Conversion", "Misapprehension of the Natural Efficacy of Repentance", "Religion not a mere Feeling but an active Principle", "How Virtue produces Belief and Vice Unbelief", "Reconcilement of Disputes", "Drunkenness", "Fornication", "The Misapplication of Example", "The Duty of Parents towards their Children", and "The Duty of Children towards their Parents", are a few examples of his instruction on Christian morality. We should doubtless in places disagree with the echoes of Paley's theological utilitarianism, stated at length in his book on the subject; but—and this is the significant thing—he spoke of the Christian religion as actively governing the Christian's domestic and public life, as well as that of his secret heart.

Yet his preaching is not confined to morality. There is also plenty of doctrinal instruction, again reminiscent in places of his *Evidences* and *Natural Theology*. Four sermons on the Atonement are entitled "The Efficacy of the Death of Christ". Another is headed, "All Stand in Need of a Redeemer". He preaches on the Resurrection, on the Influence of the Spirit, on the Love of God, on the Terrors of the Lord, on the After Life, on the General Resurrection, on the Being of God demonstrated in the works of creation (this on the lines of his famous Argument from Design), and on the Evidences of Christianity (also following the pattern of his book of that title). There are, too, expository sermons, mainly on the parables.

We have already noted that he preached on the specific duties of the Christian; and, eighteenth-century parson that he was, he added to these such obligations as supporting foreign missions, regular attendance at public worship and attention to one's personal devotional life. The sermons, "Meditating on Religion", "Taste for Devotion", "Prayer in Imitation of Christ", "Discontent", "On Purity of the Heart and Affections", are still fruitful material for contemplative reading. Paley's works are often to be had quite cheaply from a second-hand bookseller; and an investment in them, for the sermons alone, might prove more profitable than that in many recently published religious books.

Paley was not, however, only a parish clergyman: for many years he was archdeacon and chancellor of the diocese of Carlisle. As such he ministered to the clergy as well as to the laity; and his charges contain much sound advice. The style here changes: it strikes us as a trifle stilted, but, no doubt, on such occasions as required the giving of a charge, Paley naturally followed the formal manner then considered appropriate. His remarks on Sunday schools and the education of the poor show up the specious arguments put forward by their opponents. One is very much in the latter half of the eighteenth century; and yet one suspects that it is a case of "the more it changes the more it is the same thing". Paley remarks, "If we may compare one part of the island with another, it is understood, I believe, that there is no part in which reading is so universal as in Scotland; yet I never heard that any danger arose from thence to government, or

any loss of public industry." We still hear praise of the educational tradition in Scotland. Again, Paley states with approval, "The proprietors and planters of estates in the West Indies have . . . lately established a fund for the procuring of clergymen from England, for the purpose of instructing the children of negroes." This work continues, in a new style, overseas, though there are still Europeans there who advance against education the same kind of arguments which Paley wished to dispel.

His charge, "The Use and Propriety of Local and Occasional Preaching", is one that speaks to the clergy to-day, since hazy generalizations pour forth from our pulpits, and leave, as they must, but a hazy impression. Two charges, one on studies and another on amusements suitable to the clergy, contain much wisdom. The former could be acted upon with profit to-day, in that it puts first things first. "It may seem", says Paley, "the tritest of all trite topics to recommend study to clergymen; but I am persuaded that very few who have not fallen into studious habits are sufficiently sensible how conducive they are to satisfaction." We should no longer agree with him that "the chief fault of a clergyman's life is the want of constant engagement", since nowadays so small part of the household chores fall to his lot; but there is still time available. Many an hour spent in committee would be more profitably spent in study. There is a danger lest the clergy, who, despite changed circumstances, still have as much if not more leisure than other professional men, find themselves less well read in their own professional studies than, say, the local school divinity teacher. Paley advises, "I would strongly recommend . . . the revival of two old-fashioned but excellent helps to learning—an interleaved Bible and a common place book." Were these suggestions still widely carried out preaching would probably be more effective than it is, and the parson's mind better filled than with agenda papers. We like also his recommendation of "frequent revisals of every thing you write. This advice is particularly necessary to young composers." Paley would have strongly disapproved of the habit, so easily formed yet so hardly reformed in men recently ordained, of attempting to preach *ex tempore* from the start.[1]

Paley's suggestions that natural history and astronomy are two suitable recreations for the clergyman may amuse us. Yet it is well to remember how many parsons have gained—and still gain—respect for the cloth and help to further scholarship by their interest in some liberal art or science. In these days the field is less limited; and it is a great pity that so many clergymen, whose university education or advanced private study in, say, foreign literature, the classics, music, mathematics, history, science, and so on, do not keep up their interest in these pursuits, even to the extent of joining the appropriate local society.

Besides his charges, Paley has a number of sermons preached "on public occasions", as before the University of Cambridge and at the

[1] The writer of this article recalls Dr H. M. Relton's sage advice to theological students to write out in full all their sermons for at least the first ten years of their ministry.

Assizes at Durham. Another is that given at an ordination in 1781, "Advice Addressed to the Young Clergy of the Diocese of Carlisle", where he takes as his text 1 Tim. 4. 12, "Let no man despise thy youth." There is an eloquence here lacking in many of the other sermons; but it is the content which is important. Every ordinand should read it, and every ordained man too. Space forbids a summary, let alone extensive quotation; and it must suffice to give but two examples of Paley's exhortation.

"Were I required to comprise my advice to young clergymen in one sentence, it would be in this, learn to live alone. Half of your faults originate from the want of this faculty. It is impatience of solitude which carries you continually from your parishes, your home, and your duty. . . . Our company will be the more welcome for never being obtruded." One feels that Paley is here somewhat merciless; and yet, in these days when frequently candidates for the ministry are by nature or become over-active, ever-cheerful extraverts, there is still point in his admonition. There is something pathetic about the "hearty parson"; and to the more thoughtful layman he can be exasperating and "off-putting".

In this charge, too, Paley speaks wisely on sermon composition; and here he is worth quoting more fully. He reminds the ordinands that they must show themselves to be serious in their pastorate, including their preaching. Yet "seriousness is not enough: a prepossessing appearance, a melodious voice, a graceful delivery, are indeed enviable accomplishments; but much, we apprehend, may be done without them. The great point is, to be thought *in earnest*. . . . In reading the services of the Church, provided you manifest a consciousness of the meaning and importance of what you are about, and betray no contempt of your duty, or of your congregation, your manner cannot be too plain and simple. . . . The same plainness and simplicity . . . prefer also in the style and composition of your sermons. . . . Propose one point in one discourse, and stick to it; a hearer never carries away more than one impression. Disdain not the old fashion of dividing your sermons into heads—in the hands of a master, this may be dispensed with; in yours, a sermon which rejects these helps to perspicuity will turn out a bewildered rhapsody, without aim or effect, order or conclusion. In a word, strive to make your discourse useful." What an uncommonly sound axiom, "Propose one point in one discourse, and stick to it"! Few observe it; and in consequence many are the bewildered rhapsodies.

Meadley, his biographer, has given us a picture of Paley himself as a preacher. His accent was provincial, presumably that of the Craven district of Yorkshire, where he was brought up. His voice was rough and inharmonious; but his manner was impressive, and his delivery "marked by a peculiar force and energy of expression".[1] In other words, in the pulpit Paley was himself. More eloquent, more profound, more influential preachers there undoubtedly have been both before him and since. The same simple claim is his in respect of his sermons as in respect of his writings: "his distinction lies in the un-

[1] Meadley, *Memoirs of Paley*, Sunderland, 1809, p. 166.

rivalled skill and candour with which he states the case".[1] Meadley quotes the judgment of a friend on Paley as a preacher: "One characteristic excellence of these sermons is that for the most part they come forcibly home to the business and the bosom."[2] Such preaching is functional indeed. D. W. Gundry.

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CORRESPONDENCE

THE HISTORIC EPISCOPATE

To the Editor of Theology.

Dear Sir,

Brother George Every raises three objections to the "theory" of Apostolic succession, namely:

(1) "It offends the formed convictions of non-episcopal churches by seeming to deny them a real ministry and sacramental means of grace."

(2) "Apologists for the theory have failed to provide evidence to convince historians that the distinction between bishops and presbyters is a direct development from the distinction between the Apostles and the local ministry in the New Testament."

(3) "Consecration and ordination have been limited to bishops in the Catholic Church. But there is no uniformity in the theory whereby this practice has been defended."

To take these points in order:

(1) We must certainly strive to avoid giving gratuitous offence. *Absit odium theologicum* and intransigentism! But we must not shrink from stating unequivocally our own convictions. The non-episcopal churches did not separate themselves for the express reason that they disbelieved in episcopacy; rather, having withdrawn for other reasons, they found themselves without bishops. They then had the choice of creating a new succession or doing without, and chose the latter course. We need not deny that their ministers minister grace; we could even allow them the word "sacramental" in its broad primitive sense: but we should regard them as minister-

[1] Creed and Boys Smith, *Religious Thought in the Eighteenth Century*, Cambridge, 1934, p. 36.

[2] Meadley, *op. cit.*, p. 169.

ing ("sacramentally") uncovenanted grace. Grace is, of course, one; it is the same by whatever channels it is poured forth; so that "uncovenanted grace" really means grace received through uncovenanted channels.

(2) Is this lack of historical evidence really of so great importance? *The Apostolic Ministry*, whatever its faults, went the right way about things in going back to the Bible. Our Lord's main external provision for his Church was—not a written constitution or code of laws, but—twelve *persons*, authorized to rule and enabled for ruling. (And rule they did in earliest days, as *Acts* and the *Epistles* and *Revelation* show.) Such provision was congruous with the Incarnation itself, which was divine revelation in—and divine redemption by—a *Person*. A church without such a personal pivot or focus, e.g. a church in which scriptures (the "letter") had been substituted for persons, would seem to be a different kind of institution from that which the Lord himself founded. It would be interesting and consoling, but it is not absolutely necessary, to know the stages by which this "essential ministry" came to be refracted into a threefold ministry. We can at any rate, I think, see *post factum* how this refraction is adumbrated in the New Testament.

(3) Perhaps Anglo-Catholics have sometimes over-emphasized what non-episcopal theologians disparagingly call "tactual succession". That there should be a line of successors to the Apostles—this is the irreducible demand of a doctrine of apostolic succession, or of episcopacy as of the *esse* of the Church: how they should be authorized and enabled for ruling; whether the means (the "matter" of the sacrament by which authority and grace are conferred on them) has been, and need be, always the same—these are different questions. Is there not a difference between West and East in the "matter" of Confirmation? What does seem essential is that these successors should have been authorized and enabled "from above": otherwise they would not be "apostles", the meaning of which word is best indicated by the text, "As my Father hath sent me, even so send I you." One might well think that this could never have been more naturally and simply signified than by the laying on of hands.

Though I thus differ from Brother George Every's conclusions, I hope I may claim to have appreciated, and to share, the eirenic spirit in which he wrote.

Yours faithfully,
GODFREY PAWSON, C.R.

HOSTEL OF THE RESURRECTION,
SPRINGFIELD MOUNT,
LEEDS, 2.
12 *March* 1952.

PARISH LIBRARIES

To the Editor of THEOLOGY.

DEAR SIR,

There must be many who share the desire, expressed by Mr Byrom in your February issue, to see parish libraries installed or re-

installed in our churches. Not so many priests, however, will have been able to draw on the generosity of ordinands, or felt that the money available by subscription in their parishes would be sufficient to make much of a beginning. Such readers may be glad to learn of the beneficent activities of the Rebecca Hussey Book Charity, which gives grants for such purposes to churches and schools. The trustees ask applicants to contribute a few pounds, which they then meet with a grant. I have now experienced the charity's generosity in two parishes: in one case the grant trebled our contribution and in the other quadrupled it. In each case a useful start to a parish library was made possible which could be built up with the help of a small subscription.

The charity is limited in its resources, but it tries to help wherever possible. The clerk to the trustees, Mr C. R. Wigan, will, I know, willingly give further information if application is made to him at 19, Surrey Street, Strand, London, W.C.2.

Yours sincerely,
J. H. Churchill.

The Priory,
Tottenham, N.17.

BOOK REVIEWS

Biblical Authority for To-day. Edited by Alan Richardson and Wolfgang Schweitzer. S.C.M. Press. 18s.

This is a really useful and important symposium, produced by a number of scholars for the World Council of Churches. It consists of four parts. The first presents a series of essays by scholars of different denominations on the principles of Biblical Authority. The second is a long essay on "Biblical Theology and Ethics To-day", by Wolfgang Schweitzer. The third is another series on "Principles of Interpretation". The fourth consists of six attempts to apply these principles to specific subjects. In its own way it gives a more authoritative and representative picture of the direction in which Biblical scholarship is moving than any book for the last ten years can have done. It should be of special value for the libraries of theological colleges; and it gives an opportunity to those scholars who still are suspicious of the revival of "Biblical" theology to inspect at close quarters its credentials and its methods.

Essays which call for particular notice are Essay 4 in Part I, written by an Indian Baptist, Dr V. E. Devadutt, whose account of the Inspiration (p. 71), Authority (p. 72), and Unity (p. 77) of the Bible is exceptionally clear and able; and Essay 6 in Part I by a Danish Lutheran, Dr R. Prenter, who not only has some useful words on Authority (p. 100) and Tradition (p. 110), but also gives an exposition of the *testimonium Spiritus Sancti internum* (p. 111), which almost persuaded us that there is something beyond overheated imagination in this very elusive doctrine. Two opposite ends of the theological scale are represented in this first part by a very doctrinaire Barthian essay by a member of the Reformed Hungarian Church,

Dr B. Nagy, which deals with the question of Biblical authority altogether too slickly; and by Canon Alan Richardson's surprisingly disappointing essay presenting the Anglican viewpoint. This latter consists of a careful account of what the seventeenth-century Anglican divines taught upon this subject, with the expression of a wistful yearning appended for a united church which alone could approach the question in an integral way. We are left to gather that there is *no* representative Anglican viewpoint upon this subject—a sad conclusion, but, we fear, a true one. In Part III, Essay 3 (by Prof. John Marsh), and in Part IV, Essay 3 (by Dr Erik Wolf on "The Rule of Law"), are particularly notable for their originality and suggestiveness.

On three subjects these essays betray by their uncertainty and variety a lack of clear thought among contemporary Biblical theologians: we have already hinted that the *testimonium Spiritus Sancti internum* is a particularly nebulous conception; the question of what exactly the *inspiration* of the Bible means is left almost wholly uncertain (we are ourselves convinced that in fact the conception has no satisfactory meaning); and the subject of *tradition* is obviously one which needs much deeper examination than it is given here. But otherwise the number of assumptions which most of the writers hold in common is impressive, and provides firm grounds of hope for the future of Biblical theology.

R. P. C. Hanson.

Shuttleworth.

The Era of the Church Fathers. A History of the Early Church. Volume IV. By Hans Lietzmann. Translated by Bertram Lee Woolf. Lutterworth Press. 18s.

The fourth and last volume of Lietzmann's brilliant early church history was never completed. The author's intention was to add two further chapters on fourth-century civilization and the beginnings of Christian art. All gratitude is due for the six masterly chapters which were all that he could finish before his death.

The first thing which the reader of Theology will wish to know about this book concerns the accuracy of the English translation. It may therefore be said at once that, if not faultless, it is vastly superior to that of the third volume, *From Constantine to Julian*. There is no place where the student will be seriously led astray. A few details may be noticed in a footnote.[1]

In the first two chapters Lietzmann deals with the last twenty years of the Arian controversy from the reign of Jovian to that of Theodosius. The ultimate outcome of the controversy, as a victory for the

[1] The Cappadocian Gregorys are referred to as "*ibid.* Naz." and "*ibid.* Nyssa" (p. 20 n. 2, p. 40 n. 4). On p. 20 the footnotes are in disorder, the reference for the first having been omitted (Greg. Nyss., *c. Eunomium*, i. 127 f. Jaeger). At p. 15 n. 2 for "brief" read "letter"; p. 48 line 6 *homoousioi*; p. 73 n. 2 for "date" read "year"; p. 89 n. 3 for 101 read 10. The translator's explanatory parenthesis is to be deleted at p. 98, line 10 from end. At p. 171 n. 4 for 61 read 6; n. 2 Delehaye. The title of a book by Reitzenstein is mauled on p. 205, and on p. 203 Fromen appears as Fromien.

doctrinal position associated with Athanasius, was no longer in serious doubt after the events between 357 and 362. But a settlement was delayed by the unhappy divisions in the church at Antioch. Paulinus, consecrated bishop in doubtful circumstances by the hot-head Lucifer of Sardinia, was recognized as lawful and orthodox bishop of Antioch by both Rome and Alexandria, despite the fact that he shepherded only a small flock. The main body of orthodox was under Meletius, whom Rome persistently refused to recognize. Lietzmann relates well the tangled story of Basil the Great's attempt to persuade Rome to acknowledge the claims of Meletius. It is a curious irony that St Meletius, although commemorated in the Roman calendar, was never at any time during his episcopate in communion with the Roman see. Both Basil and Meletius died before the great change in Western policy was forced through by the emperor Theodosius in 382.

The part played by Ambrose in this Western policy is admirably described. He had not been secular governor for nothing, and his political abilities are emphasized. His character is strikingly revealed in the dramatic scene after his sermon before Theodosius demanding that the Christians who had burnt down a Jewish synagogue should not be required to pay any compensation (p. 87). One cannot help feeling that Ambrose was wrong. Yet it is astonishing that he could force the emperor to revoke the compensation order simply by standing quietly at the chancel step and refusing to go to the altar to celebrate until the emperor had yielded. "And so everything was done as I wanted it."

The last two chapters on popular Christianity in the fourth century and on monasticism are good examples of the kind of writing in which Lietzmann excelled. The catechetical lectures of Cyril of Jerusalem and the sermons of John Chrysostom are fruitful sources for understanding the religiosity of the period and are freely drawn upon. The long discussion of monasticism puts the ascetic movement in relation to the world-denying tendency in early Christian tradition. Matt. 19. 12 ("of doubtful authenticity") and 1 Cor. 7. receive interesting comments, and there is a good summary of ascetic practice in the Gentile and Jewish backgrounds. Lietzmann catches the spirit of the monks, and his long chapter is of high value to all who would understand monastic origins and the legacy to the later Church bequeathed by the desert fathers.

H. Chadwick.

Queens' College,
Cambridge.

Christian Vocation. Studies in Faith and Work. By W. F. Forrester. Lutterworth Press. 12s. 6d.

Ordinary secular work—the thing the vast majority of Christian believers have to do most of the day on most of the days of the year—is important enough, in all conscience, and a layman may be excused for feeling that the present ecclesiastical interest in the subject is somewhat belated. In any event, Professor Forrester's book, which

approaches this subject from the familiar end of "Vocation", is timely and welcome.

The first part of the book shows clearly that "Vocation" is not one idea among many in the Old Testament; it is the core of the story of the Chosen People—called by God, sometimes hearing and sometimes neglecting that call. The call of Christ as Messiah is to be seen in the same terms, and so too the calling of the Christian into the redeemed community of the Church. The development of this doctrine through St Paul into the early Church is described, and the idea of Christian obedience in the Epistle to Diognetus is contrasted with the emergence of the "double standard" in the writings of Eusebius. The author suggests (p. 45) how this development is due partly to social causes, and partly to "an infection" of Christian by Greek thought.

At this point Professor Forrester develops the idea of "Vocation" as a general basis for Christian morality in contrast to legalism. In his words (p. 66)—"no codification or classification of virtues, duties and their corresponding vices and lapses, interpreted by the skilled expert in the cure of souls by casuistical methods, can compare with the almost instinctive and intuitive conviction of the soul walking in daily converse with Jesus and in the fellowship of the Church". This is, of course, the understanding of Christian ethics which Dr Emil Brunner has developed (e.g. in *The Divine Imperative*) and it is in urgent need of popular exposition. Professor Forrester's treatment of the subject is, however, too brief to do that, and diverts attention from his central concern of relating "vocation" to daily work.

As a whole the book suffers from too many deviations into attractive by-ways. On p. 19 the author discusses methods of payment of doctors, on p. 22 the reasons for studying the Old Testament, on p. 26 idolatry, on p. 42 Imperialism, in chapter 5 there is a lengthy discussion about pacifism, collective security, and the rest, and in chapter 7, ecclesiastical diversity. The views expressed are reasonable enough, and in his treatment of "ecclesiastical diversity" Professor Forrester says some striking and wise things. These diversions are, however, too sketchy; they do not help the reader to understand the doctrine of vocation in general, and still less to relate it to his daily work.

The treatment of "work" is mainly in the second part of the book, where the author outlines the attitudes to work in Greek and Hebrew thought, in the early Church and so through Luther and Calvin to the present day. Unfortunately, when he touches "work" he tends to blur the issues at precisely the points where the layman looks for accuracy of touch. Thus on p. 34 he states positively that St Paul formulates the doctrine of vocation in daily work. This view contradicts that expressed by Canon Richardson in his *Theological Word Book of the Bible*, where Canon Richardson says "we decline to endorse the exegesis which would equate the New Testament idea of calling (*κλῆσις*) with one's secular profession". The practical point surely is that the phrase "vocation in work" may be used in two different and almost contradictory ways. On the one hand, it may imply that a man can obey God's calling in (almost) *any* occupation;

on the other, that God's call is to a *particular* occupation, and that certain occupations are peculiarly the response to a specific call. The first attitude minimizes the religious distinction between different occupations; the latter augments it. Most modern discussion about "vocation in work" and even more the description of particular occupations as "vocations" involves *the second* view. There seems to be no trace whatever of *this* view in the Pauline writings. The only point where κλῆσις might be identified with "occupation" is 1 Cor. 7. 20. Yet this very text is opposed to any discrimination between occupations; it might be paraphrased: "Whatever your job when converted, stay put."

The discussion of the "hierarchy of vocational values" in the latter part of the book shows the same tendency to blur the critical point. Some writers in the Reformation tradition, notably Emil Brunner (in *Christianity and Civilization* and *The Divine Imperative*) and, at a more popular level, Alexander Miller (in *Christian Vocation in the Contemporary World*), have challenged the accepted "prestige grading" of jobs. They have maintained that the Christian view allows room for endless diversity of function and even of remuneration, but places all useful work *religiously* on the level. Professor Forrester denies this contention. He talks of the "real" hierarchy of vocational values (p. 155) and says that "we have seen cause to reject" Brunner's levelling of different occupations (p. 200). But, except in one respect, he gives no reason at all for this rejection. It is hard to avoid the feeling that the book accepts too easily the "prestige-grading" of work in contemporary society and in the church, and is unwilling to recognize that the Gospel *may* call this in question.

The only reasoned basis given for a religious hierarchy of jobs is where (p. 184) Professor Forrester suggests that those occupations are "higher" which involve "personal" dealings (like teaching and medicine). This merely lands us in a new version of the medieval double standard. Jobs of this "personal" sort form only a tiny fraction of the work to be done—probably under 3 per cent., and an even smaller proportion in a pre-industrial society. God has created a world in which well over 90 per cent. of his children have to deal primarily with "things"—with production and distribution. There is little significance in extending the boundaries of occupations which carry "religious prestige" from the priesthood alone to include a tiny group of "professional" workers as well.

It would be wrong to end on a condemnatory note. It is a pity that the book does not show a keener sense of where contradictions exist, and of the critical issues for the layman; but the author has done very valuable work in sketching the doctrinal material in broad outline.

W. G. Symons.

Lincoln.

The Mystery of Love and Marriage. By Derrick Sherwin Bailey. S.C.M. Press. 12s. 6d.

Dalbiez' remark about Freud, that so far as philosophy was concerned he was in a state of nature, might until recently have been

applied to the Church of England and the theology of sex and marriage. Nearly all the standard works, as well as a host of others, treat of the moral, social, and institutional aspects of the husband-wife relationship; very few deal with the personal event as such. Dr Bailey's book is a valuable summary of studies in this ontological field. He has drawn on a variety of sources, Protestant, Roman, and Anglican, English and Continental, to illustrate his theme—that the *henosis*, the "one flesh" union, is the fundamental (and much neglected) truth about marriage, indispensable for any real understanding of its relational meaning and analogical significance. The writings of Charles Williams, Buber, Berdyaev, Herbert Doms, C. S. Lewis, Otto Piper, and E. C. Messenger, among modern authors, are quoted in support of this thesis. Though he adds no original contribution, Dr Bailey has skilfully drawn these several lines of inquiry and exposition together, and demonstrated (some readers will think) a closer harmony of view between Catholic and Protestant, in this field at least, than the authors themselves are aware of. But if there is nothing strikingly new in this first part of the book, it is refreshing to find, in a theological essay, so emphatic a declaration that the sexual life of marriage is at once a reflection of, and a judgment upon, all other aspects of the relationship.

It is in the section entitled "Indissolubility and Divorce" that Dr Bailey introduces a more controversial thesis. He argues, with force, that since "nothing but the failure of love can cause the dissolution of a 'one flesh' union it ought, strictly speaking, to constitute the sole and sufficient ground of divorce". But it is surely untrue, when discussing adultery as a ground of divorce "which both Church and secular community have been prepared to allow", to say that "the very fact of its occurrence constitutes acceptable evidence that the marriage has failed, and there is usually good reason for considering its rehabilitation improbable". And the discussion (pp. 84–85) of the precise significance of the "vow and covenant" made between husband and wife seems confused and indeed contradictory. "John pledges fidelity, not to Mary, but to Mary-married; Mary pledges fidelity, not to John, but to John-married. That is to say, both imply that their 'vow and covenant' is to be operative, not absolutely, but in a certain context; 'living faithfully together', they are to perform and keep it. Fidelity is promised to the faithful. . . . When love fails and a marriage breaks down beyond all hope of restoration, it is difficult to see what real meaning attaches any longer to the 'vow and covenant'." If this means more than the statement that the vow remains operative while it is not needed, and when it is needed is no longer operative, the distinction is not apparent.

So with the contention that remarriage after divorce should properly be allowed to the repentant only. "The failure of love can destroy the *henosis*, and civil divorce may annual [*sic*] the marriage, but only repentance can sever the bond of guilt for their failure which still unites husband and wife to one another. Without that repentance . . . the first, broken, marriage hangs round their necks like the dead albatross . . . and only penitence can loose the cord."

And "when the penitence is not on both sides" the repentant is not, affirms Dr Bailey, "bound to the unrepentant". "Instead, therefore, of allowing remarriage after divorce to the 'innocent' party, as many have wished, and still wish the Church to do, it seems that it ought rather to be permitted to the repentant, and to them only." This is certainly startling; and it is of course one way of lifting the discussion out of the endless rut of "guilty" and "innocent" parties. But it is a curiously romantic view that a marriage can be at one and the same time "dead" and "existent"; and it is difficult to see how it can help to illuminate the actual problems and tragedy of marriage breakdown. What *auto da fe* will establish the penitent spouse's title to be regarded as "free" from the broken marriage? It is one thing to say (p. 82) that "when the love which unites husband and wife fails, their marriage loses all ontological significance"; but to add that it is "strictly irrelevant to the relational situation that the interests of the community or social expediency may make it necessary to maintain the pretence that all is well" betrays a defective grasp of the manifold ways in which the *bona*, not to say duties, are related to and support the marriage to which they belong. To maintain, for instance, the family after love has failed may not require a "pretence that all is well", but a steadfast determination to keep it together (although the marriage goes ill) which may in time "save" the relational aspect, for the time obscured but not dead, by giving it a chance to recover. This is indeed implied in what Dr Bailey has written earlier of the lapse from the "I-Thou" to the "I-It" level, which he thinks not only possible but to be expected, in any marriage.

The section entitled " 'One Flesh' and the Resurrection of the Dead" suffers from the too strict equation of "physical" with the historical order and of "spirit" with the life of the world to come (i.e. in the future). "We know", writes Dr Bailey, "nothing of the conditions of the next life, save that it will be spiritual." It would be at least as true, and more congruous with his thesis, to say that we know nothing of the next life save that it will, as in this, be body-souls that "inhabit" it. And the following section on the Ends of Marriage fails to make clear that the union of husband and wife in the "one flesh" is not the chief end, but the very essence of marriage. It is mistaken, therefore, to speak (p. 116) of "the primacy of the unitive end". The marriage *is* the union; and the "ends" (or *bona*) as these are declared in the Prayer Book flow from that.

The book as a whole, however, faithfully reflects the new current and emphasis of Christian thinking upon this subject in the past thirty years. If it sheds no fresh light on such pressing matters as divorce and contraception, and the Church's attitude to them, it does something of greater value: it redirects our attention to the personal relation of man and woman, and so to the very point which even the crooners testify is central to the bewildered feeling of this "age of anxiety". Without a more thoroughly Christian, and theological, understanding of this key to the whole complex of sexual relationships, reforms in our institutions will be but new graves for old hopes.

GILBERT RUSSELL.
REDHILL.

A Manual of Plainsong. Edited by H. B. Briggs and W. H. Frere. Revised and enlarged by J. H. Arnold. Novello. 10s. 6d.

To discuss the merits of Gregorian chanting against Anglican, or the demerits of plainsong psalms without their antiphons, would be out of place here; for this book must be judged for what it is, a setting of the Prayer-book Psalter as it stands. The printing follows that of the smaller edition of 1902—i.e. with the tone printed above the psalm, and the pointing shown by typography. This is a move in the right direction which should make for more intelligent phrasing. It is good to see the monthly cursus retained without comment, and a healthy sign of the times to hear one leading bookseller already comparing the sales of this work to "hot cakes".

In the pointing there are many changes, in order to follow more closely that of the *Sarum Psalter*. Over these questions the final word has not yet been said; nor (we think) will agreement be reached so long as the venerable figure of the late Dr G. H. Palmer is quoted as an infallible authority—the last thing he would have wished. The trouble seems to lie in an unreadiness to admit how serious are the differences between Latin and English accentuation. Unlike Latin, English cannot be sharply divided into accented and unaccented syllables, for it contains infinite gradations and a number of unaccented syllables which can bear a musical accent if needed without making nonsense, together with a far greater number which can in no circumstances bear an accent. Problems like those posed by such words as "testimonies" or "miserable" and the like simply do not occur in Latin, and Latin practice, from whatever century, can give no guidance. Your reviewer has for long thought that we should do better if we thought in feet rather than in syllables, and were more liberal with redundant notes—just as English is more liberal in unaccented syllables. To take a simple example, in Ps. 97, here set to the fifth tone; here we run at once into the problem of the "abrupt mediation", an *occasional* licence allowed by Latin rules for the rare cases in which the final syllable is accented, and resulting musically in the "shape" of the tune being modified by leaving out the last note. Here the occasional licence becomes regular, as six verses out of the twelve use it; and this is about the average in the book. But if we think in feet instead of in syllables, the first half-verse ends in a rhythmic dactyl, and we point it "*glad* thereof" instead of "glad there*of*" as given: and in verse 7 "*vain* gods", which makes better sense than "vain *gods*". The careful revisions of Anglican psalters in the last forty years make it more than ever necessary for Gregorianists to be scrupulously careful over points of declamation in their pointing, and attention to refinements of the sense often escape notice.

The book is well produced, and the price reasonable by present scales. We see no point in tacking on the Royle Shore and Wyatt edition of Merbecke's Communion Service, nor for including in the Tone-table such endings as I 6 and 7, III 3, IV 3, which are only needed for use with a few exceptional antiphons and are nowhere prescribed for use in this book.

Anselm Hughes, O.S.B.
Nashdom Abbey.

Submission in Suffering, and Other Essays on Eastern Thought. By H. H. Rowley. University of Wales Press. 12s. 6d.

The Secret Scripture of the Poor. By John Henaghan. Clonmore and Reynolds. 7s. 6d.

The first book consists of three essays. In the first, "Submission in Suffering", the writer illustrates the differences in spirit and character in the submission which many religions have taught as the wise response to suffering. Buddhist submission is deeper in its resignation than Hindu (both religions hold that all suffering is the result of the sufferer's previous sin), and is the most profound and complete passivity. Confucius did not doubt that there is innocent suffering, but held that a man should accept his lot without murmuring. There is in most Chinese sages a strain of fatalism: but Mo-tzŭ strongly opposed all fatalism on pragmatic grounds. Muhammad attributed all the sorrows of life not to any blind and impersonal fate, but to the will of God. Islamic submission is based, not like that of Indian and Chinese thinkers, on philosophical or practical considerations, but on fundamentally religious grounds: but it is still in essence a passive resignation. Sometimes suffering is teleologically explained, in terms of an educative or purifying purpose. Sometimes innocent suffering is conceived as a form of service, either of God or man: the submission to which such a view leads is the deepest and richest of all its varieties.

In the second essay, "The Chinese Sages and the Golden Rule", Professor Rowley argues that the context of the Taoist saying "Recompense injury with kindness" shows that the principle springs, not from love for the injurer, but rather from complete indifference to him: Taoism holds that the superior man should be completely unmoved by the vicissitudes of life, and the maxim shows a radical selfishness of spirit. He therefore does not share the common view that Lao-tzŭ rose to a greater height than Confucius: on the contrary, he fell far short of the justice advocated by Confucius. The Golden Rule in its negative form is a fundamental Confucian principle. Professor Rowley does not regard the negative as inherently inferior to the positive form, but points out that the content of the rule to Christ and the Chinese philosophers was not the same, since Confucius applied it to a man's dealings only with those bound to him in one of the five relations, not with all men. Moreover, Confucius provided no religious motive or power for the practice of the principle. Mo-tzŭ, on the other hand, both advocated and practised a love that should embrace all alike. But he too fell short in providing no adequate power to bring in the age of universal mutual love.

The third essay, "The Chinese Philosopher Mo Ti", gives an informative and sympathetic account of a philosopher whose influence once rivalled that of Confucius, but was then till modern times almost completely neglected. The writer mentions various explanations which have been suggested to account for this long neglect, but concludes that the reason still remains obscure. Mo Ti (Mo-tzŭ) appealed to reason and to utilitarian motives: but both advocated and practised the principle of universal love, holding that all the

world's evils sprang from lack of this. His apparent asceticism was due only to the conditions of the times, with their great social inequalities, and was not for its own sake. God meant much more to him than to Confucius: many moderns unfairly depreciate him as a religious teacher.

There is some repetition (the essays were originally published separately), and the third is confessedly based almost entirely on European, not Chinese, studies. But all show a wealth of knowledge and sound judgment, and (especially the second and third) are of great interest.

Father Henaghan was an Irish R.C. priest, who with others in 1916 established the Maynooth Mission to China, and in 1945 was shot by the Japanese military in or near Manila. Nearly half of this book consists of a popular account of Father Damien. The rest consists of brief meditations on the Holy Name, Nazareth, Calvary, the Blessed Eucharist, Mary our Mother, Sanctity, Suffering, Death, Prayer, the Pagan Missions. They are slight, and of no particular distinction or originality, but will probably help some people.

G. Francis S. Gray.

Bottisham.

Religion in Chinese Garment. By K. L. Reichelt. Lutterworth Press. 15s.

Religion as cultus rather than religion in its theological, philosophical, and ethical aspects is the chief theme of this book. Though there is much helpful material on underlying philosophical and theological concepts in the chapters on Confucianism, Taoism, Buddhism, and Mohammedanism, and also in the first chapter entitled "Animism and its Philosophic Background", in general the treatment of the theological, philosophic, and ethical aspects of religion in China is not as satisfactory as one might have expected from so competent a scholar. For instance, there is no reference to Mo Ti beyond the brief comment that "he preached brotherly love" (p. 50). The chapter on "The Cult of Ancestors" gives a useful account of its place in the life of the Chinese, while the last chapter on less well-known religious and semi-religious sects (including some secret societies) contains information not so readily available elsewhere. The longest section in the book is on Buddhism, as one might expect from one who has made it his life work to present Christianity to Buddhists.

Few scholars are better qualified than Dr. Reichelt to deal with the subject of religion in China. His knowledge is immense, and the book, therefore, is a mine of information. Yet it is in some ways a disappointing one. Like other handbooks, too much is compressed into too little space. It could have been made more readable by some rearrangement of the material, and relegating lists of deities and arhats, etc., such as appear on pp. 141–3, to footnotes or an appendix at the end. The book has also a number of misprints: e.g. on p. 171 a whole line is repeated; on p. 55 "tables" should surely be "tablets";

on p. 158 "they are these characters" should be "they use . . .". There are also quite unaccountable variations in spelling of such common names as Tibet (p. 147), Thibet (p. 168); Szechwan (p. 9), Sze-chuen (p. 14); Sian (p. 155), Hsi-an (p. 158); Chou (p. 14), Chow (p. 35), Tsow (p. 50), etc.

Certain statements of the author seem open to question: e.g. that *T'ien* as well as *Shang-ti* was "always conceived as personal" (p. 29). The translation of *seng*—the Buddhist community or brotherhood (*sangha*)—by "church" (pp. 126, 137), and other references to the "Buddhist church" (p. 112), are apt to leave a wrong impression. In his treatment of Lao-tzu the author makes no reference to the views of those who regard him as "a recluse who lived at the end of the fourth century" (Dubs), and not as a contemporary of Confucius (p. 74). One misses in passages dealing with the primitive religion of China any discussion of the evidence afforded by the oracle bones beyond a brief reference on p. 32. There is no reference to Communism and its possible effect on religion in China, probably because the book was prepared some years ago.

The reader unfamiliar with Chinese will no doubt feel that the book is overloaded with Chinese terms. One familiar with Chinese is likely to be irritated by the complete lack of consistency in the romanization of Chinese words. Within four lines on p. 141 we are given *yu-min* and *jeu-min* for the same expression. There are seven different spellings of the sound given by Wade as "ssu". The notorious emperor responsible for the "burning of the books" is given as *Chin Shih-wang* (*sic* p. 44) and as *Chin She-huang* (*sic* p. 85)!

Despite these blemishes the book has so much that is of value that it can be read with profit by all interested in the religious life of the Chinese people.

A. F. Lutley.

Charlton,
Near Malmesbury.

The Structure of the Divine Society. By F. W. Dillistone. Lutterworth Press. 16s.

The People of God. Edited by Henry de Candole and Patrick Cowley. The Faith Press. 6s.

The first of these books might have been written especially to encourage, to inform, and to chasten those who will be most charmed by the second. It will provide them not only with a firm theological foundation for their work, but also with certain *caveats*. Dr Dillistone lays bare the falsehoods which will always result from exclusive and unduly logical emphasis on any one analogy. His thesis is summed up in the title of his last chapter, "Heirs of the Covenant in One Body". With unlaboured erudition he carries his readers through the development of the complementary ideas of organism and covenant, in the ancient world, in Scripture, in later Christian thought, and as they may be applied in our own times. His exegesis of passages of the Bible, notably of Galatians 1, is at once sober and

fascinating. There is too a freshening candour about the whole book, as when he says what surely needed to be said (and only perhaps so grounded a Paulinist as Dr Dillistone could properly say it)—that St Paul is "less than just to the Sinai-covenant". "The covenant-community lives ever under the dialectic of Grace and Law." In writing of the Church as the body of Christ Dr Dillistone lays frequent stress upon the strongly ethical application of this idea in the New Testament. Here is an astringent demand to be continually reasserted and worked out in the life of the Local Church. Covenant he illuminatingly distinguishes from contract.

The sections dealing with the covenant-relation are perhaps the most valuable parts of an altogether valuable book, for here is something which has fallen, not least in preaching, into wide disregard, brought perhaps into initial disrepute in England by the somewhat dour output of the Westminster Assembly. New England Puritanism took a line of its own and the distinctive ideas and polity which it developed have, like American "Colonial" architecture, received less attention in old England than they deserve. Dr Dillistone quotes from "Perry Miller's great book on the New England Mind", and one of the fruits of his own sojourn on the other side of the Atlantic may be to introduce us on this side of it to the contribution to Christian thought and history of people who have been apt to disappear over our horizon with the *Mayflower*. Dr Dillistone shows (and it is, he maintains, only in American experiments that it can be seen) that "between the Presbyterian doctrine of the one Divinely created community of the Covenant and the sectarian theory of multifarious groups of Spirit-inspired devotees there arose the new theory of the autonomous local church whose members, though deriving their status from the one Covenant of Grace, had in addition freely and voluntarily bound themselves to one another and to God in a solemn covenant whose terms were openly known and declared". "It is of vital importance", he adds, "that this threefold distinction should be recognized."

One is grateful to Dr Dillistone for a beautiful clarity of expression, not always to be found in works of theology and particularly notable in a book which is itself in some sense a protest against oversimplification of the untidy truth. It should be added that the Lutterworth Press has produced a serviceable book which is a pleasure both to the eyes and to the hands.

The People of God contains essays by writers representative of those who have come into association under the name of "Parish and People". There is not perhaps a great deal that is new in these essays, but it will be useful to possess such a presentation in largely untechnical language and convenient format of the principles and practice of what may prove to be the most significant movement in the present-day Church. That which is said in this book has been a great deal less widely disseminated in the Church than is apt to be supposed by those who are familiar with it. It is probably inevitable in a symposium of this kind that there should be considerable repetition of basic ideas, but one could wish that more room might have

been found for accounts of experiments in the expression of them. A particularly valuable part of the book is the Bishop of Knaresborough's introduction.

WIGAN. FRANK BENNETT.

THE PRACTICE OF EVANGELISM. By Bryan Green. Hodder and Stoughton. 10s. 6d.

A description of modern techniques in evangelistic work which is neither the impersonal findings of a commission nor the composite report of a committee is certain to be refreshing, and the Moorhouse Lectures, given by Canon B. S. W. Green in Melbourne last year, have retained their freshness in the printed form. The author writes with a double purpose in view, recommending not only that new experiments should be tried but also that the old methods should not be overlooked. As missioner and as parish priest he has himself used both. His own experience and skill are well known, and members of the Church of England as well as of other communions will be grateful for his balanced account.

There is a note of extreme urgency throughout the book. On the one hand, the reader is made aware of the need for new work "at special popular services, in evangelistic missions, at meetings in the open air, in cinemas, at youth rallies, in factories"; on the other hand, we are reminded that these special efforts are ancillary. The core of what Canon Green has to say is contained in the chapter on "The Mission of the Local Church". "Nothing can take the place of this local witness" (p. 81), upon which the fruitfulness of particular campaigns and missions will in large measure depend. Canon Green heavily underlines the close partnership (in spiritual as well as administrative affairs) which in modern circumstances must exist between parson and people if the life and work and worship of the Body of Christ in the parish are to be made effective. To this end he has specific suggestions to make: the clergy must be relieved of much of their work of organization, notably their membership of committees, and the laity must be involved far more deeply in the common pastoral and missionary responsibility. His observations on the nature and conduct of our regular worship, on the use which could be made of lay people, on the evangelistic opportunities of the clergy in the normal round of parish duties (especially in preparing for baptism, confirmation, marriage, and burials, as illustrated by his specimen conversations), give point to his repeated complaint: "my experience leads me to believe that many clergy and ministers are churchy and nothing else, and entirely fail to be converting" (p. 75).

It is inevitable that in the setting of so vast a range of activity many questions are raised which are left unanswered. But it is not the author's business on this occasion to settle problems of church order or to outline a spiritual discipline for baptized Christians. His achievement is that he has broken up the old ground again and has presented a familiar challenge in a new, bold, and compelling way.

The appendices are particularly useful, including notes on "publicity for Evangelistic Missions" by Mr John Lunn, a schoolmaster, who gives an able account of the recent experiment at Handsworth.

W. W. S. MARCH.

GORING-BY-SEA.

THE MORAL CONDUCT OF A CHRISTIAN. By Lindsay Dewar. Mowbrays. 7s. 6d.

Papal authoritarianism (which was bad) instigated the protest of the Reformers that "every man is entitled to his own opinion" (which is nonsense); which in turn led to the fragmentation of Christendom (which was disastrous) and to "a general weakening of moral authority": while even such morality as the individual chose to retain has been shattered in the life of cities (which is unnatural) and the paternalism of the Welfare State. The inevitable and alarming increase in theft, however, has obliged thoughtful people to seek ways and means of restoring some system of morality which will command general assent and so at any rate prevent life from becoming intolerable. Some recent attempts to provide a new morality are briefly examined by Canon Dewar, but he concludes that an intellectual basis for morality can in the end be found only in religion. Thus the middle section of the book expounds the finality of Christian morality, while the last section discusses casuistry and one or two particular problems.

As a book "intended to help those many readers who have had no opportunity of making a study of ethics" (Preface), one can think of several better. As a guide to the principles of Christian morality it is spoilt by the author's misunderstanding of Protestantism. It is alleged that (with the exception of a few fundamentalists who still forlornly put their trust in an infallible Bible) Reformed theologians teach an "unrestrained individualism in morals", and the impression conveyed is that any Christian outside "the Catholic tradition" owes allegiance to no authority except his own conscience.

There may well be "difficulties and inconsistencies" (Troeltsch) in Luther's attempt to transform the prevailing ethic by rebuilding it on a foundation of the New Testament doctrine of Grace yet without abrogating Law. And no one in his senses would deny the strength of the tradition which Canon Dewar prefers. But to misrepresent the Protestant criticism is helpful neither to the readers of this book nor to the Church at large. At a time when the profoundest contributions to the study of Christian ethics are being made by people like Cave, Reinhold Niebuhr, Paul Ramsey, Helmut Thielicke, Tillich, the references to Protestantism scattered about the present book strike one as simply crude. And when it comes down to the four particular questions discussed in chapter IV Canon Dewar's view of authority is not so very different from that of the Free Church divines who produced *The Catholicity of Protestantism*! For it turns out that the Catholic, who is said to have the advantage of the guidance of the corporate mind of the Church, is free to reject the opinion of

most (i.e. Roman Catholic) moralists in the matter of gambling and of many (i.e. Anglicans) in the matter of contraceptives. The opinion of "the Church" is in fact only one consideration which the individual must duly weigh.

We have had a sufficiency of slim volumes on Christian conduct; and the present need is for a weighty contribution from the Anglo-Catholic side on the level of recent work in Biblical and Patristic theology.

WILFRID BROWNING.

CUDDESDON COLLEGE.

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

BLACKWELL: C. S. C. Williams, *Alterations to the Text of the Synoptic Gospels and Acts* (13s. 6d.).

CAMBRIDGE UNIVERSITY PRESS: Basil Willey, *Christianity Past and Present* (10s. 6d.); Philip Carrington, *The Primitive Christian Calendar, Vol. I* (30s.).

CAREY KINGSGATE PRESS: E. A. Payne, *The Free Churches and Episcopacy* (9d.).

CHURCH BOOK ROOM PRESS: H. D. S. Sweetapple, *Hebrew Heroes and Patriots* (2s.).

T. AND T. CLARK: J. A. Montgomery, *The Books of Kings* (35s.).

EDINBURGH HOUSE PRESS: E. W. Grant, *South Africa: What of the Church?* (1s.).

ÉDITIONS DE CHEVETOGNE: Jean Daniélou, *Les Anges et leur Mission* (350 frs.).

EYRE AND SPOTTISWOODE: R. A. Edwards, *Church and Chapel* (8s. 6d.).

FABER: A. H. N. Green-Armytage, *John Who Saw* (10s. 6d.).

INTER-VARSITY FELLOWSHIP: B. F. C. Atkinson, *The Christian's use of the Old Testament* (6s.).

MOWBRAY: Freda Collins, *Redemption* (a religious play) (2s. 6d.); H. de Candole, *Lent with the Church* (3s. 6d.).

OXFORD UNIVERSITY PRESS: S. K. Langer, *Philosophy in a New Key* (New impression) (21s.); A Religious of the C.S.M.V., *They shall be My People*, Two vols (10s. each).

ROCKLIFF: H. C. Rümke, *The Psychology of Unbelief* (7s. 6d.).

S.C.M. PRESS: W. Nicholls, *Ecumenism and Catholicity* (12s. 6d.); C. H. Dodd, *Christianity and the Reconciliation of the Nations* (3s. 6d.); J. T. McNeill, *A History of the Cure of Souls* (25s.); W. N. Pittenger, *The Principles and Practice of the Christian Faith* (9s. 6d.); *A Study of Man-Woman Relationship* (1s.).

SHEED AND WARD: Caryll Houselander, *Guilt* (18s.).

SKEFFINGTON: Desmond Morse-Boycott, *A Golden Legend of the Slums* (18s.).

S.P.C.K.: Hans Cnattingius, *Bishops and Societies* (21s.); W. G. Sinclair-Snow, *The Times, Life, and Thought of Patrick Forbes, Bishop of Aberdeen, 1618–1635* (20s.); D. W. Cleverley Ford, *A Key to Genesis* (3s. 6d.); L. Stevenson, *Max Josef Metzger* (9s. 6d.); P. D. Butterfield, *How to make your Confession* (1s. 6d.).

TYNDALE PRESS: Oswald T. Allis, *The Unity of Isaiah* (12s. 6d.).

UNIVERSITY OF CHICAGO PRESS: R. L. Slater, *Paradox and Nirvana* (30s.); E. R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (n.p.).

UNIVERSITY PRESS, SEWANEE, TENNESSEE: L. Hodgson, *The Ecumenical Movement* (n.p.).

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